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CANADA'S NATIONAL JEWISH NEWSPAPER

BONN DIPLOMAT DISCUSSES GERMAN-JEWISH RELATIONS, (page 3)
XENOPHOBIA? CANADA AND THE UNITED STATES (editorial, page 4)

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THE CANADIAN JEWISH NEWS

★ TORONTO ★ • TORONTO'S ONLY WEEKLY JEWISH NEWSPAPER • 15¢ • FRIDAY, MARCH 19, 1971

OVERWHELMED BY EMOTION.—At Lod Airport, the Prime Minister of Israel, Golda Meir, hugs the most recent emigré from the Soviet Union —a five year old boy.

Approximately two hundred Soviet Jews per month are now being permitted to leave for their ancestral homeland.

Abortion trial

Tel Aviv, (JCNS). - Thirty thousand abortions a year are performed in Israel, according to Dr. Paul Elias, whose trial opened here on charges of performing illegal abortions.

He also told the court that most of the operations were carried out for social, psychological or economic reasons.

In a document submitted to the court he said that fewer than 1 per cent of abortions were performed to save human life or because of other complications.

While phony peace talks continue

U.A.R., SYRIA ENCIRCLE ISRAEL

ROCKEFELLER IN ISRAEL BEFORE CAIRO VISIT.—David Rockefeller in Tel Aviv with Israeli Chief of Staff Hayim Barlev (left) following discussions with Golda Meir.

DAMASCUS JOINS CAIRO IN ANTI-ISRAEL PACT

ESTABLISH NEW BASE FOR ATTACK

by the CJN diplomatic editor

While the secret Israel-U.S.A. negotiations on the Middle East continue in Washington, the "peaceloving" Arab nations have established a new front in order to encircle Israel. This time the new regime in Syria has announced from Damascus that it is joining with Egypt, Libya and the Sudan in a new military alliance which would open Syrian territory to Egyptian military bases. This means complete encirclement of Israel.

HEATED DEBATE IN KNESSET

The announcement from Damascus contributed to the heated debate on Tuesday in the Knesset, Israel's parliament, when Opposition Leader Menahem Begin proposed a motion of nonconfidence in the Golda Meir government because of the alleged concessions by the Prime Minister towards a peace settlement.

According to American sources, Golda Meir has promised to evacuate all newly conquered territory except for the Golan Heights, the Old City of Jerusalem and Sharm el Sheik.

During the Knesset session Israel's Prime Minister flatly denied that there would be any withdrawal except following direct negotiations for the establishment of peace. Mrs. Meir also said the Israeli government will not be dictated to by any foreign power, no matter how friendly, in drawing new maps for Israel. This was an obvious allusion to the United States which, according to reliable sources, demands that Israel withdraw from all territories won during the Six-Day War in exchange for international guarantees for her security and peace.

ISRAEL WILL NOT ENDANGER ITS SECURITY

Abba Eban had suggested the opening of the Suez Canal which would imply partial relocation of Israeli forces in the Sinai.

Moshe Dayan reportedly declared to the American Ambassador that only the landing of American Marines in Israel could force the Jerusalem government to accept terms that would endanger its security.

The Israeli cabinet reaffirmed its decision to hold out for "secure borders" despite pressure.

EGYPT SEEKING U.S. FAVOR

The new American policy suggests that Egypt, probably under the influence of Russia, is courting the United States. Some Americans seem to believe that there is an independent Egyptian policy.

According to Raymond H. Anderson of the New York Times, the following developments have brought about the latest changes in Washington's views on the Middle East. Here are excerpts from his report:

CAIRO.—The United Arab Republic, convinced that all-out support by the United States offers the only hope for a recovery of its Israeli-occupied lands without the risks and ordeals of war, has begun to direct suggestive glances at Washington after years of scolding and condemnation.

In effect, the Egyptians are competing with Israel for Washington's favor, tempting the United States with visions of a restoration of diplomatic relations, and all the economic, political and strategic benefits therefrom, if the Nixon Administration will take action to compel Israel to withdraw from the occupied territories.

The campaign of friendship was illustrated in Cairo newspapers. Large photographs showed President Anwar el-Sadat and his wife smiling broadly with David Rockefeller, chairman of the Chase Manhattan Bank, and the American's wife and daughter.

Mr. Rockefeller, who was on a visit to the Middle East, flew to Cairo in a private plane for what were described as economic talks, but vital issues of Egyptian-United States relations were higher on the agenda.

A MESSAGE FROM SADAT

About the time that Mr. Rockefeller arrived here, President Sadat sent another in a recent series of messages to President Nixon. The message, besides explaining the Egyptian decision not to extend the Suez Canal cease-fire, was said to hold forth prospects for a resumption of diplomatic relations, which were severed by Cairo amid the anger and humiliation of defeat by Israeli troops in the 1967 war.

Washington has been assiduously courting Cairo for more than two years to reestablish relations. At one point, shortly after the inauguration of President Nixon, a resumption appeared imminent, but the Egyptians became apprehensive at the last minute.

For the United States, formal relations with Egypt would be crucial to endeavors to reestablish badly disrupted influence in the Arab world and, importantly, to counter the expanded role of the Soviet Union in the region.

SEEK DECISIVE PRESSURE

The Egyptians would like to achieve decisive pressure by the United States on Israel for a withdrawal, but at the minimum they seem to feel that a strong statement by Washington on the principle of withdrawal would be beneficial.

Since the Arabs already have the full support of the Soviet Union what remains to be done is to "neutralize" the United States in the Middle East crisis.

The way the Egyptians apparently hope to "neutralize" the United States is to show a more friendly attitude and to hint at benefits that would follow a settlement of the Arab-Israeli dispute.

Mrs. Meir defines peace frontiers in an interview

ISRAEL PROPOSES MIXED FORCE TO ENSURE DEMILITARIZED SINAI

a special CJN report

Golda Meir's interview about Israel's readiness to accept border changes as a part of a peace settlement appeared last Saturday in the London Times.

Subsequently these declarations by the Prime Minister of Israel have been challenged not only by the opposition Gahal Party but by the Coalition National Religious Group and some members of the Prime Minister's own party.

On Sunday Mrs. Meir said that the views expressed in that interview are her own and not necessarily those of the entire government. This position, too, has been challenged.

Because of this interview a new threat to Mrs. Meir's cabinet is now a possibility. As this interview has not appeared in Canada, The Canadian Jewish News publishes it herewith in its entirety, for the record.

Mrs. Golda Meir, the Israel Prime Minister, has said that there must not be another war in the Middle East, and indicated the frontiers for Israel which she said could prevent it. It would be a painful solution for President Sadat, she said, but people had to pay for their deeds.

Israel must have Sharm el Sheikh, which dominates the Straits of Tiran, and have access to it. Sinai must be demilitarized. In an interview in her office here, the Prime Minister said that Egypt must never be allowed to deploy troops, tanks, artillery, and missiles in the peninsula.

She would propose a mixed force to guarantee demilitarization, which must include Israeli troops. Egyptians could also be included.

She was afraid of Russians and missiles being deployed along Israel's southern border.

The Russian in charge of Moscow's anti-missile defenses was now in Egypt, she said. He was not there to teach them to grow cotton.

The border round Eilat must be negotiated and Egypt could not return to Gaza. Israel would take care of refugees, and Gaza could be a port for Jordan.

Israel would not come down from the Golan Heights, which dominate the Hulah valley. "We paid for it -- that's something people don't always remember", she said.

Jerusalem would remain united and part of Israel. The West Bank border must be negotiated. Never again would Arab forces stand within a few miles of the sea.

The Jordan river must not be open for Arab troops to cross. Israel must have something there, and perhaps on the heights behind.

I asked her if she would accept the plan which was devised by Mr. Allon, the Deputy Prime Minister. She said that there were several plans, not only Mr. Allon's.

The Gahal Party and the religious groups wanted Judea and Sumaria, but she did not want another 600,000 Arabs. She was opposed to a bi-national state such as Lebanon. Israel must be a Jewish state while still having of course, its Arab minority.

Mrs. Meir said that she was opposed to an independent Palestine on the West Bank. It would be too small to be viable, but big enough to wage war on Israel. Jordan was more than 50 per cent Palestinian. They had a state already.

The final borders between Israel and the West Bank must not divide but connect Israelis and Arabs. Each must have access to holy places in the other's territory.

Mrs. Meir saw a peaceful and prosperous future for Jordan and the West Bank. Israel compensation and international funds could finance its industrialization. Refugees could provide the manpower. She did not like corridors but King Hussein could have access to the Gaza or Haifa ports.

Secure, negotiated and recognized frontiers were necessary to prevent another war, she said. International guarantees could not replace them. She helped to negotiate 1957 guarantees. She was not convinced that they could work, but American and Russian pressure gave her no choice.

She remembered sitting in the office of Mr. Dulles in Washington and going over every comma. But by the time she had got home, the Egyptians had reoccupied Gaza and the United Nations refused to do anything about it.

She was asked if Israel was prepared to fight for Gaza. Mrs. Meir said that she could not go through all that again, especially with the Russians in an international force.

Every member of the Cabinet felt a sense of personal responsibility for the lives of young Israelis. Three generations had had to fight: in the Haganah against the Arabs, in the Second World War, "in that little trouble with the British" in 1956 and the Six-Day War of 1967.

"When I go to military cemeteries, as I did before independence day, I see fathers and mothers mourning their sons and now young widows and orphans. I can't take it any more."

She was in London when Mr. Chamberlain came back from Munich. He sincerely believed he had saved the world from war. But little Czechoslovakia had to pay the price.

In 1968, everybody was sorry for the poor Czechs, but Russian tanks still rolled into Prague. That was not peace.

There were children in Israel who had always slept in bomb shelters. She knew of one little girl who visited Tel Aviv and became hysterical when told that she did not have to sleep in a shelter. Mrs. Meir said that she might be sentimental, but this sort of thing had to stop.

She was prepared to negotiate with the Arabs. She was ready to negotiate everything. But she would not be dictated to.

President Sadat was the first Egyptian leader to say that he was prepared to make peace. "At least, he said it. But does he mean it?"

He also told Al Fatah that they must support the legitimate rights of the Arab people. "Is it double talk, true or honest, or for internal propaganda? I don't know, but they must be prepared to accept us."

Commentary

by M.J. NURENBERGER

SOUSTELLE COMEBACK

The election on Sunday to the City Council of Lyon of Jacques Soustelle, the architect of De Gaulle's return to power in 1958, subsequently liquidated politically by the Old Man, is *good news*. It is good news especially to friends of the French people who, at the same time, have been flabbergasted by the evolution of the gaullist pro-Arab policy since the Six-Day War. Soustelle's election is good news because, of all the gaullist or ex-gaullist French statesmen, he has been the most loyal of all French friends of Israel.

*****

Soustelle, a statesman who is also an outstanding scholar and linguist, has been involved since the establishment of the Jewish State in the movement for an alliance between Paris and Jerusalem. In fact, he has written an excellent book on this problem. Despite De Gaulle's harassment of Soustelle since the latter was deposed as Governor General of Algeria and became a refugee from his own country, the French statesman often has visited Israel and has formed a close relationship with Menahem Begin in whose France-Israel Committee he still is active.

*****

But what is so important about a former Cabinet Minister and Governor General of Algeria winning a seat in the City Council of Lyon? It is important because until recently Soustelle was an outcast in the ruling circles of France among men who should be indebted to him for their ascension to power. Yet because De Gaulle was unable to forgive the young minister for opposing his Algerian and later his pro-Arab policy, Soustelle lived for years in political isolation.

Recently, when Soustelle announced that he would run for office in Lyon, political experts predicted: (a) that he would be opposed by gaullists; and, (b) that he would be defeated.

The breakthrough came when President Georges Pompidou, at a press conference in the Elysée, declared for the record that Soustelle would be welcome among the ranks of his old friends. This statement, of course, shook his former best friends who had fomented the intrigue against the veteran statesman. Then came the statement of the gaullist leader in Lyon that he would not oppose him. Now Soustelle has been victorious at the polls.

*****

This superficially irrelevant political event must be seen and evaluated against the background of French politics and perhaps, more so, against the last Franco-Algerian crisis. Very little has been written on this side of the Atlantic about the very serious breakdown in the friendship between Algeria, France's most pampered baby, and the government in Paris.

When Georges Pompidou first heard that the Algerian government was nationalizing, that is, confiscating, French assets in the Sahara, he was shocked beyond belief. Negotiations started.

*****

However, the "Socialist" government of Algeria seems to have no compunctions in dealing with the U.S. in preference to France while robbing French capitalists of the investments which helped build the tremendous oil industry of that North African country. Also, Pompidou now understands that it would be very difficult for France, after what happened in Libya, to protest against American competition in Algeria. It seems that American interests did not have to wait too long to even the score with French capitalists who were misled by De Gaulle into believing that France is a power that really could outdo the United States in any part of the world.

*****

The Algerian crisis must have brought Pompidou and his old school friend and comrade in arms closer together. In fact, it was Soustelle who warned De Gaulle against a betrayal by Algiers. Thus Pompidou dared endorse a man who had been blacklisted by De Gaulle himself.

It is perhaps interesting to mention in this connection an episode in which both Pompidou and Soustelle were involved years ago. In 1961 when Pompidou, now President of France, was General Manager of the Rothschild Bank in Paris, his firm despatched him to negotiate secretly with the then underground F.L.N., the Algerian insurrectionist movement that later ousted France from Algeria. It is ironical that it was the Rothschild Bank that informed the then revolutionaries of the unbelievable treasure hidden beneath the sands of the Sahara. It seems that the F.L.N. then committed itself to work with France and the Rothschild interests in the exploitation of Algerian oil resources on the attainment of independence.

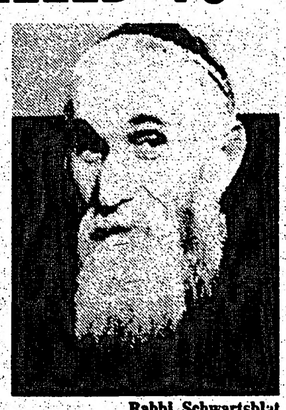
*****

Soustelle never trusted the Algerians. Perhaps these predictions by a former friend influenced Pompidou into reopening the doors of French politics to Soustelle.

This, of course, could happen only in France. If Soustelle is in the good graces of Pompidou, now the most powerful man in Paris, perhaps one can hope that the French President, who is not hiding his anger towards the Algerians, might reconsider De Gaulle's blind confidence in Arab politicians.

ODESSA RABBI COMPELLED TO TOE THE PARTY LINE

a JCNS exclusive from London



Rabbi Schwartsblat

For the first time in the 53-year-old history of the Soviet régime, Literaturnaya Gazeta (Literary Gazette), the official organ of the USSR Writers Union, has published an article by a minister of religion—a rabbi in this case.

The article, by the rabbi of the Odessa community, Rabbi I.B. Schwartsblat, expressed "deep indignation at the outrages of world Zionism; provocations against Soviet citizens and offices in the USA, and the shameful gathering in Brussels."

In its foreign service, Moscow radio broadcast a report of the article distributed by Tass, the official Soviet news agency.

In it, Rabbi Schwartsblat repeated the Soviet propaganda theme equating Israel with the Nazis: "The victory over Nazism cost the Soviet people 20 million lives, among them old men, women and children.

"Today the Israeli gendarmes train their guns and machine-guns on Arab women, old men and children, while Moshe Dayan threatens to raze almost entire countries from off the face of the earth."

The article condemned "Zionist gentlemen" who had visited Odessa and "extolled the 'joys of life' in Israel." The Odessa community had "their own ideas about this 'paradise'," Rabbi Schwartsblat declared.

The community was indignant at the holding of the Brussels conference on Soviet Jewry, the article stated, and had adopted a resolution protesting against it.

Another rabbi — Chief Rabbi Yehuda Leib Levin, of Moscow—was also involved in a protest against the Brussels conference.

He was one of nine people who signed a letter calling the conference "a provocation" and "interference in the internal affairs of the Soviet people."

It is a measure of the quandary in which the Soviet leadership finds itself on the Jewish question, if it has to resort to a rabbinical apologist on the pages of the Soviet Union's leading literary weekly.

Rabbi Israel Schwartsblat is a Talmudic scholar with a long-standing reputation in the Soviet Union.

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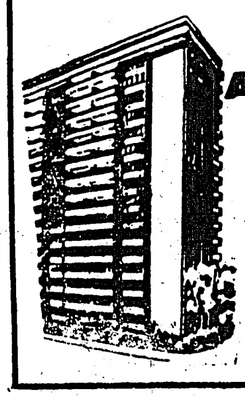

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Rabbi Jordan Pearlson
Rabbi of Temple Sinai
reviews the best-seller
"Flight and Rescue: Brichah"
by Dr. Yehuda Bauer
The stirring story of the mass movement of 300,000 Jewish survivors of the Holocaust.
WEDNESDAY, MARCH 24th, 8.15 P.M.
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A reception will follow, honoring the participants in the El Al Inaugural flight to Israel who join in the Passover tour sponsored by the Zionist Organization of Canada.
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9:30 p.m.— Communal Tribute to Rabbi Gedalia Felder upon the publication of Yesodei Yeshurun Volume VI—A Study of the Laws of Passover
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TORONTO LIVING COMMUNITY

PRE-CAMPAIGN ISRAEL BOND EFFORT LAUNCHED.—In preparation for the launching of the world-wide State of Israel Bond Campaign, at the Inaugural Conference in Miami Beach, where more than 2000 delegates from all over the world greeted H.E. Zalman Shazar, President of the State of Israel at a Dinner of State in the Fontainebleau Hotel on Saturday evening, March 6th, two special events took place that were arranged by and participated in by Torontonians:

A special breakfast meeting held in honor of Arthur Weinstock, where more than 150 Torontonians paid tribute to Mr. Weinstock, one of the staunchest supporters of State of Israel Bonds in Canada.
From left to right, Mr. Sam Rothberg, U.S.A. General Chairman congratulating Mr. Arthur Weinstock and Mrs. Weinstock in the presence of D. Lou Harris, national chairman of State of Israel Bonds for Canada and Colonel Jacob Monbaz, Israel's Consul General in Montreal who was the principal speaker at the Tribute Breakfast.

A gala Inaugural Dinner held in honor of Albert J. Latner, new 1971 General Chairman of the Toronto committee, State of Israel Bonds. Others participating in the program were from left to right, Mr. Leo Bernstein, Chief Executive Officer of the World Bond Organization, Mr. Sam Rothberg, Chairman of the Inaugural Conference, Mr. Henry Blatt, last year's guest of honor at the Canadian Dinner and Mrs. Blatt, Mr. Albert J. Latner and Mrs. Latner, Ambassador Michael Comay, Israel's representative to the Court of St. James in London, England and Mrs. Comay and Mr. D. Lou Harris.

At the conclusion of the International Inaugural Conference it was announced that the 1971 Campaign will be launched with the unprecedented subscription figure of $107,000,000 towards the $400,000,000 goal required by Israel. In the corresponding period last year, the Campaign was launched with $73,000,000 advance subscriptions.

ATTENDED THE LUNCHEON HOOK-UP IN TORONTO.—Barkin, Harry; Barkin, Jack; Bick, Walter; Blankenstein, Abe; Bleeman, Abe; Burstein, Harry; Coldoff, Bill; Edell, Sol; Eisen, Max; Feldman, DAvid; Fish, Bob; Frank, Harry; frankel, Aron; Fromer, Sidney; Goldberg, David L.; Goodbaum, Julius; Greenspoon, Max; Hecker, Harvey; Hennick, Nathan; Herczeg, George; Himel, Ben A.; Jakubovicz, Sam; Klaiman, Sam; Landau, Sam; Latner, Albert; Lebovic, Joseph; Lockshin, Lous; Martin, Wm.; Perkell, Leo; Rapp, Morton; Ross, Sam; Rubin, Bernard; Rubenstein, Danny; Rubenstein, Bill; Salomon, David; Satok, David; Schwartz, Phineas; Sharp, Louis; Shaul, Dr. Norman; Shefsky, Gerald; Weinbaum, Jack and Wells, Bert.

PRE-INAUGURAL ISRAEL BOND CAMPAIGN

At the invitation of Albert J. Latner, Israel Bond General Chairman for Toronto, a group of 50 Israel Bond leaders met at the Primrose Club to listen to a special National Telephone Hook-up at which Prime Minister Golda Meir initiated a 10-day pre-Inaugural Campaign for Israel Bonds which preceded the March 6th opening of the 1971 drive at the International Inaugural Conference in Miami Beach.

The telephone hook-up which linked 34 cities in the United States and Canada in simultaneous meetings attended by some 3,000 local Israel Bond leaders and volunteers, originated in Miami but featured Mrs. Meir and Finance Minister Pinchas Sapir, speaking from Jerusalem, Sam Rothberg, general chairman, and Leo Bernstein, executive vice president of the Israel Bond Organization, made strong pleas for a successful Israel Bond campaign in 1971.

Mrs. Meir cited the forthcoming Israel Bond conference as an important occasion for inaugurating the $400 million campaign, which she said will require the maximum response of world Jewry.

The Prime Minister told the Israel Bond leaders that President Shazar's participation in the Miami conference points up the great significance which Israel places on Israel Bonds as a major source of investment capital.

Calling for the fullest measure of Jewish involvement in the 1971 drive, Mrs. Meir said: "You men and women are the source of our strength and determination. We are with you and you are with us -- we are together. We are together in the tension, in the joy and, above all, in the building of Israel. As long as we stand together, the day will come when we will speak to each other in the knowledge that there is finally peace in Israel as you and we want it to be."

"We are welcoming new immigrants every day from all parts of the world," she declared, "including Jews from places where they are forced to put up a struggle for their basic rights. We stand in awe of their heroism and their determination," the Prime Minister said. "They are winning their struggle -- with a lot of misery, with a lot of pain, and a lot of suffering. Yet they do not bend, they are not scared and they keep coming to Israel."

Finance Minister Sapir reported that at the present time Israel is spending close to $5 million a day for defense, or a total of $1.7 billion for the year -- and about five times what Israel spent in 1967, the year of the Six-Day War. This amounts to 85% of Israel's total tax revenue, he said, leaving only a very small portion for economic development.

The citizens of Israel are the most heavily taxed people in the world, he pointed out; an Israeli pays 82% in taxes and compulsory loans on everything he earns above $900 a month.

In order to proceed with a Development Budget of more than $546 million, Israel must receive $400 million from Israel Bonds this year, the Finance Minister added, and only by moving forward with development projects can Israel hope to maintain the strength of its economy.

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SCROLL OF HONOR SIGNED.—Mr. Arthur Weinstock signs the special Scroll of Honor that was presented to H.E. Zalman Shazar, President of the State of Israel, in the State of Israel Bond Trustees Enrollment Headquarters in Miami Beach with Sam Rothberg, Inaugural Conference Chairman looking on. Mr. Weinstock and his associates set the pace by joining the highest category of Trustees on the North American continent.

TREE CERTIFICATES FOR SOVIET JEWRY

The Federated Zionist Organization of Canada has arranged in cooperation with the Jewish National Fund of Canada to have special Tree Certificates printed in Russian and Yiddish. These certificates are being sold across Canada to be sent to the Jewish Freedom Fighters in the Soviet Union.

Canadians will be able to send a message of hope to Jews in the Soviet Union by purchasing a tree certificate.

Tree certificates can be purchased by contacting any office of the Federated Zionist Organization of Canada or Jewish National Fund.

CANADIANS IN JERUSALEM MARCH

For the first time in 20 years, a delegation from across Canada will participate in Israel's colorful Jerusalem March. This annual event attracts over 20,000 people from Israel and 30 foreign countries. This year the event, coordinated by the Israeli Defense Forces, will take place between April 4th and April 7th.

The Canadian delegation consists of young people and adults from Montreal, Toronto, Ottawa, Hamilton, Vancouver and Winnipeg, who will leave Montreal on March 25th and return April 8th.

The March is not a race. It is a get-together of people from every walk of life to foster hiking and physical fitness.

The Canadian delegation will participate with appropriate Canadian dress and flavor. It is being organized and coordinated by the Federated Zionist Organization of Canada.

CONCERT OF JEWISH MUSIC

On Friday evening, March 26th, Holy Blossom Temple will present the Hamilton Philharmonic Chamber Orchestra in a concert of Jewish Music under the direction of Boris Brott. Soloists will be Dorothy Glick, pianist and Cantor Sheldon F. Merel, tenor.

The orchestral presentation will be preceded by the regular sabbath worship service at 8:25 p.m.

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All the meats used in the beef soups, baby meats, and all frozen dinners both institutional and individual are Glatt Kosher.

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Rabbi Isaac Siegal
Rabbi Chaim Karlinsky
Rabbi Chaim Karlinsky
Rabbi David L. Silver
Rabbi Emanuel Gettinger
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Bonn diplomat leaves Toronto

GERMAN-JEWISH RELATIONS DISCUSSED

EXCLUSIVE CANADIAN JEWISH NEWS INTERVIEW BY WILMA MORRISON

A baron from West Germany left Toronto this week with some regret that he was unable to meet more Jewish people during his three-year stay in the heart of the Jewish community.

Burkard Baron von Mullenheim-Rechberg, Consul General of the Federal Republic of Germany in Ontario, and his wife Anne-Marie, "really only spoke to a fraction of Jewish people in meaningful conversations" during the time they lived on Forest Hill Road.

LITTLE DIALOGUE

"It was not nearly enough and not as much as we would have liked," he said just prior to his departure for Tanzania, where he will serve as German Ambassador.

"It was not the fault of people within the Jewish community," he emphasized. "It was the fact that my job was so demanding and our time so limited. It was impossible for us to meet with many people other than those representing individual organizations."

Although he did attend some gatherings at the home of a Toronto rabbi, not once during his stay in Canada did any Jewish leader suggest the possibility of the German Consulate or a Jewish organization initiating a dialogue between Germans and Jews, the Baron commented.

"Of course, I don't expect Canadian Jewish-German relations to be a priority in the minds of Jews," but, he added, "it might be a thought for the future.

"The past will never be forgotten, but I think we have reached the stage where it is not mentioned quite as often. The German people cannot undo what they have done, but some Jews have come to realize that we have tried, with Israel at least, to give material aid.

MUTUAL UNDERSTANDING ESSENTIAL

"With the beginning of reparations, Germans took the first step back on the path, which will necessarily be slow, to communication with Jews. We can only go day by day as individuals, working towards a bond of understanding, and hope that major advances will be made," he said.

Since Baron von Mullenheim-Rechberg has only been in Germany for short visits since 1952, he was unable to state the extent of anti-semitic feeling in Germany today. He could, however, reflect on the social climate and attitudes of the past.

HITLER'S PROPAGANDA METHODS

"When Hitler came into power he used radio and air transportation as his tools to reach the people verbally. Hitler was a verbal being, and the impact of his words was incredible. It would be a miracle if the attitudes Hitler built up by capitalizing on latent antisemitism did not remain in the minds of some people," he said. "Mental attitudes change slowly, but, as time goes on more and more Germans are becoming enlightened and are beginning to understand fully that the policy of anti-semitism is a grievous error."

Burkard Baron von Mullenheim-Rechberg, Consul General of the Federal Republic of Germany in Ontario.

The day he met with The Canadian Jewish News, the Consul General was cleaning out reams of files, deciding what would be kept in the Canadian Archives, what should be sent to headquarters in Bonn, and what he should take with him to East Africa.

HITLER-NOISY AND VIOLENT

He spoke of his own feelings while serving under Hitler:

"I joined the Navy at 19, directly after graduating from high school. Hitler came to power three years later. At that time the navy was apolitical and, therefore, we were not allowed to vote. I don't know what I would have done had I been in a position to vote, but I do know that even in those early years I felt the effect Hitler had on the masses was too noisy and too violent.

"I must admit that most of my fellow sailors felt that Hitler would be the savior of Germany, the answer to the Versailles Treaty and all economic difficulties. The German people were impatient to clear up the debts of World War I, to get on their feet economically. They had always felt themselves to be kings; to be superior. Depression was not easy to take."

The more influence Hitler gained, the more restrained was the reaction of the young officer. He had a decision to make, whether to remain in the navy, his chosen profession, or to leave and study law, his underlying desire. He decided on the former where he could for a time remain apolitical. If he left the navy, either to go to university or into business, he knew he would have to join the Nazi party, the Storm Troopers, or some other group created by Hitler.

After various assignments aboard cruisers and destroyers, and as an instructor to midshipmen at the Naval College of Flensburg-Muerwik in 1938 and 1939, the Baron served as assistant naval attaché to the German Embassy in London.

THE ENLIGHTENED PATRIOT

Then came World War II. For a time he served as second in command on board a destroyer before becoming a gunnery officer aboard the Bismarck.

"I guess you can say that from this point on I personally was fortunate. I was captured as one of 110 survivors while the rest of the 2,400 crew members drowned when our ship was sunk in the Bay of Biscay."

Asked bluntly what he thought he would have done had he remained under the military directive of Hitler, the Baron, now 61, was direct:

"I guess you can say I was an enlightened patriot. I did not agree with Hitler, but I could have sailed on the Bismarck and fired a gun, or, had I been given another military assignment, carried it out. But, if ordered to act as an instrument of the government's extermination policy, I know I would have refused.

"I have reflected on this many times and am sure that I could not have made any other decision. I probably would have been sent to the Russian front."

PRISONER OF WAR

The Baron feels he was fortunate in another respect as well.

"I was sent to Bowmanville, Ont., as a prisoner of war. You see, this is not my first time in Canada. My present diplomatic assignment is due, in part, to the supplementary educational foundation I was able to develop during those days in Bowmanville Camp 30."

Not only did professors from the University of Toronto lecture to the POW's but many of the prisoners, who were professional men, decided to set up a university. This venture included professors of law, history and languages.

AFTER REPATRIATION

Baron von Mullenheim-Rechberg finally began his legal studies.

Once repatriated to Germany in 1946, he resumed his studies with two years credit for his work at Bowmanville. He received his law degree in Frankfurt in 1949 and went on to join the German Foreign Service.

His posts have included Iceland, Norway and France. He was appointed German Ambassador to Jamaica in 1962, after the island gained independence. From 1965 to 1968 he was Ambassador to the Congo.

THE BARON'S WORK IN CANADA

A typical two-week itinerary for the Baron while in Ontario might have included travel to one or more Indian reserves as well as to such places as Elliot Lake, Sault

(continued on page 5)

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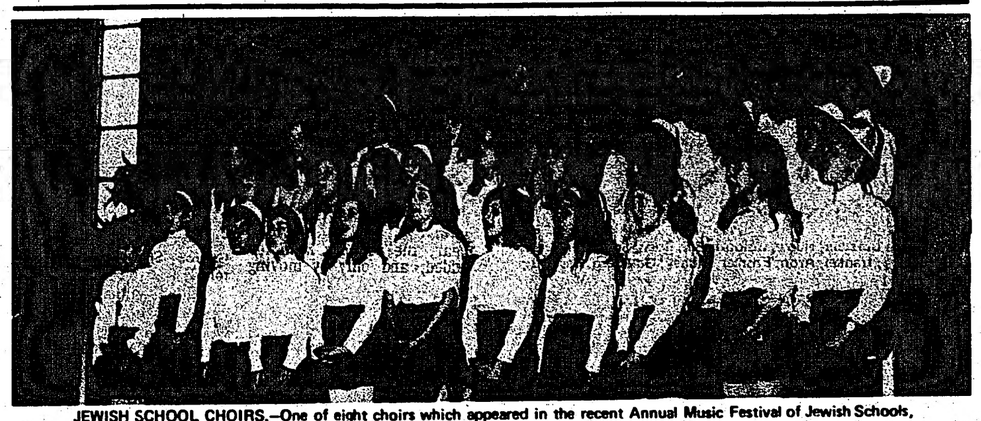

JEWISH SCHOOL CHOIRS.—One of eight choirs which appeared in the recent Annual Music Festival of Jewish Schools, at the Shaarei Shomayim Synagogue. Three hundred pupils presented a program based on the liturgy, Biblical themes, Chassidic Nigunim, Modern Israeli songs and Yiddish folk songs. Participating schools were: Beth Tzedec Congregational School, Beth Emeth Bais Yehuda (Associated), Borochov School, Temple Sinai Hebrew School, Bialik Hebrew Day School, Temple Emanu-El Religious School, Community Hebrew Academy and United Synagogue Day School.

The Festival was cosponsored by the Board of Jewish Education and Canadian Jewish Congress, in observance of Jewish Music Month.

TORONTO SYNAGOGUES AND ORGANIZATIONS

RECENT BROTHERHOOD BREAKFAST

Hebrew Men of England Brotherhood were guests of the Beth Am Brotherhood at a Breakfast on Sunday morning, March 7th. A standing ovation was given their guest speaker, Mr. Alex Serota, who spoke on his recent visit to Russia.

TORONTO RABBI TO CO-CHAIR CONFERENCE

Rabbi Emanuel Forman, spiritual leader of Congregation Shaarei Shomayim, Toronto, has been named co-chairman of the Spring Conference of the alumni of the Rabbi Isaac Elchanan Theological Seminary, an affiliate of Yeshiva University, to be held Thursday, March 18, at the University's Main Center in Washington Heights.

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JOURNALIST HONORED.—Shimon Samet, City Editor of Haaretz, Israel's leading daily, was recently awarded the Golden Decoration of Honor by the Austrian Ambassador to Israel, Dr. Arthur Agstner. This honor was bestowed on the prominent journalist for service rendered the Austrian Republic.

Mr. Samet is a frequent contributor to The Canadian Jewish News.

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HEBREW CALENDAR
22nd of Adar 5731
Sidra: Vayakhel-Pekude Shabbas Parah
Candlelighting: Toronto, 6:11; Montreal, 5:48

Nationalism or xenophobia?

THE UGLY AMERICAN

We suggest that those interested in relations between the United States and Canada study carefully President Nixon's recent interview with C.L. Sulzberger of the New York Times to which the editors of the Globe and Mail gave top billing last week.

It is not very often that Nixon speaks as candidly as he did in that interview. The American President obviously spoke this way intentionally because he decided to make it clear that the United States still is the world's Number-One-Power. And he said it.

President Nixon also warned all "idealists" who have no patience with American policy that no matter what one thinks of the tactics of the United States government, one should remember that if a good thing is going to happen it cannot always happen instantly.

Speaking about the Vietnam war, Mr. Nixon clearly stated for the record that the United States will not end the war foolishly in order to find itself alone in the world, without allies who would trust her as a defender. The American President recalled having told Golda Meir:

"If America winds up the war in Vietnam in failure and an image is developed that the war was fought only by stupid scoundrels, there would be a wave of isolationism. This would embrace the United States' role everywhere—including the Middle East. Mrs. Meir saw the point immediately."

The President then made it clear that there is no risk of the United States' falling behind the Soviet Union, or forgetting her alliances. If the United States makes compromises, he indicated, it is not out of weakness but because of its moral responsibility as a Super Power. He predicted that Washington will play this role of Super Power both as an economic and nuclear giant at least for another 25 years. He said that the United States is determined not to dodge its responsibilities.

These statements should be read not only by the friends of the United States, but also by those who have been influenced by the many demagogues shouting from the rooftops that the United States is about to eliminate Canada as an independent nation because American capital is buying out local industries.

Perhaps this Nixon quote should be addressed to those politicians capitalizing on a parochial sentiment recently encouraged by political figures without conscience:

"If I lived in another country that wanted to be sure and retain its right to self-determination, I would say:

"Thank God that the United States exists at this moment in history.

"We are not bent on conquest . . . but we do have a nuclear umbrella that can protect others, above all the states to which we are allied or in which we have great national interests.

"This is the moral force behind our position. We could be a terrible threat to the world if we were to loose that restraint or if we were to sacrifice our own power and allow ourselves to become too meek to uphold the weak."

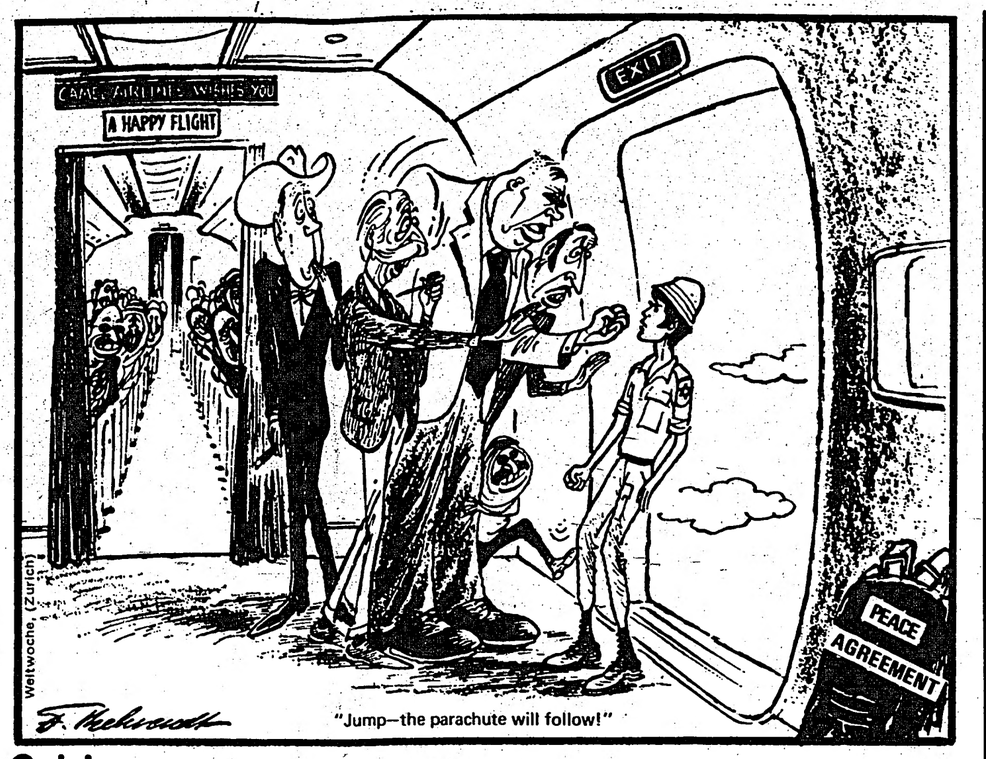
Not a day goes by without some wouldbe statesman or wouldbe political expert getting an audience at some university or holding forth in the press against the American threat to Canada. No one ever counteracts this ugly propaganda. No one ever comes out and tells these demagogues to remember that if the Soviet Union and not the United States were south of this border, our socialists and pseudo-liberals would not have the right to speak.

Too many forget that first and last Canada and the United States form one continent and that it would be impossible in our day of electronic media to isolate this country behind a Chinese wall. When has the United States threatened the independence of Canada?

Voices have been heard recently, unfortunately too few, warning irresponsible politicians against this anti-American investment campaign. Do these agitators really believe that United States capitalists must invest in Canada of all the places in the world? Do these agitators forget that the high standard of living in Canada certainly is a result largely of our being on the North American continent close to the United States, and not in South America?

This year could be an election year and we hope that this business of ascribing all evils to the Ugly American capitalist by some in our socialist fringe will cease. Canada still needs and invites foreign capital.

Twenty-two million people in this huge land cannot develop the tremendous resources of Canada without the cooperation of foreigners. The time has come to stop this ugly xenophobia not only against America, but against all strangers who have come to live within our gates, be they capitalists, teachers or laborers.



"Jump—the parachute will follow!"

Opinions

THE SEASON'S LESSON

BY J. IMMANUEL SCHOCHET

The Story of Purim, as your editorial writer notes, (The Canadian Jewish News, March 5th), provides an 'Eternal Lesson'. However, while it is quite common for everyone to read into the Bible whatever he seeks, and homiletical license goes a long way, one should at least refrain from turning the Bible upside down and reading exactly the opposite of what is written there.

Mordecai indeed roused and rallied all forces for action to defend and save the Jewish People in the Persian Empire. He did warn Esther to speak up and become actively involved. But what exactly did he demand?

MORDECAI CALLED FOR PRAYER

To the Jewish People as a whole he issued an urgent plea for repentance, a call to fasting and prayer, adherence to and study of Torah. He did not at any time call for demonstrations or issue pleas for conferences, rallies and public pronouncements. He did not even ask Esther the Queen, who held a solid seat of power right within the royal palace, to come out with protests and condemnations of Haman and his ilk. Such acts would have been not only futile but harmful and counter-productive. Instead, Esther embarked upon the only way that offered promises of success -- quiet diplomacy, sincere and painstakingly patient efforts. Had Esther come right out with a condemnation of Haman that would have assured, perish the thought, the doom of her people and herself.

These are the explicit facts in the Scroll of Esther, and the present day moral of the story need hardly be spelled out. It is exactly the opposite of what your editorial writer inferred.

ANOTHER MORAL LESSON

At this time we can learn another moral lesson from Mordecai. After receiving his reward for saving the king's life, after reaching a zenith of glory and potential power, he did not wallow in vain glorious self-congratulation. He did not call press conferences or organize publicity seeking international conferences (that serve the sole purpose of providing members of the 'Establishment' with a chance to press their misleading and presumptuous claims of their self-styled positions as leaders and spokesmen for national and international Jewry -- as ever so evident in both the procedure to, and appointment of, delegates and speakers.

Mordecai did not seek a prominent lectern from which to pronounce to the world-at-large the platitudes of would-be statesmen, but went right back into his sackcloth and continued quietly in his former efforts. The moral of this, too, hardly needs spelling out.

MANY ARE HYPOCRITICAL

This leads us to an additional contrast with the sorry picture of the contemporary would-be Mordecais who profess religious beliefs and social concern. Painful as it is to me as an orthodox Jew and rabbi, it must nevertheless be mentioned that the worst lot and most hypocritical groups in the socalled struggle for Soviet Jewry, are these pseudo-Mordecais; the religious elements, rabbinical and lay, organizations and individuals, which claim to share Mordecai's convictions and identify themselves as committed orthodox or religious Jews.

On the one hand they profess absolute belief in Torah and all that such belief implies. They declare with fervor and ecstacy, as an integral article of faith, that repentance, prayer and charity have the power to annul evil decrees. And indeed, when confronted by personal crises as, Heaven forfend, illness of a very dear one, they rush to the Synagogue and the Beth Hamidrash and their prayers, fasting and charity are as intense as sincere.

On the other hand they now profess absolute concern for the three million Jews held hostage in the USSR. They claim to be obsessed with concern, obsessed with feelings of responsibility and the duty to do something about it. Hence they go forth to demonstrate and to partake in (to borrow Paddy Chayefsky's ever so apt and descriptive summary of the Brussels World Congress on Soviet Jewry): "Wednesday night Hadassah meeting" type of conferences.

NO RESPECT FOR HALAKHIC AUTHORITY

We shall try to forget the fact that they ignore the Biblical command of "according to the teaching that they shall teach you. . ." (Deut. 17:11) of following the recognized Halakhic authorities who are unanimously opposed to demonstrations etc.); for after all we live in a free society in which every one appears free to follow his own inclinations whatever they may be. We shall also forget the fact that they ignore the Biblical prohibition of "You shall not stand idly by the blood of your fellowman" (Lev. 19:16) -- i.e. the blood, exile, hunger, deprivation and other sufferings factually established to have been caused already to hundreds and thousands of Soviet Jews in retaliation for the provocative demonstrations. After all, they are free to act according to their philosophy of the pagan doctrine that "the end hallows all means".

If they want to demonstrate, choreograph exotic dances with Torah-scrolls in public squares, and so forth, no one can stop them. But one big question remains (and remember, I am talking only about the socalled religious elements). What is surprising, and shockingly so, is the inexplicable phenomenon that all the usual practices implied by their professed faith and all the usual symptoms implied by their professed concern, are totally lacking and absent. How many days every month have they set aside for fasting, the way Mordecai did? How many extra prayers and Psalms do they recite, the way Mordecai did? How many extra Mitzvoth, how much additional study of Torah, have they undertaken, the way Mordecai did? How much extra charity over and above the legal minimum requirement of ten percent of income do they distribute (and in particular for the purchase of food and clothing parcels, and religious articles, so desperately needed by Soviet Jews), the way Mordecai did? How come that for themselves, their parents, children or other dear ones -- their professed concern for whom we cannot suspect -- they perform all these for as long as necessary, but not for Soviet Jews about whom they are "obsessed"? Have they ceased believing, or are they simply lying when expressing true concern for their brethren behind the Iron Curtain?

How apt the lament of the prophet: "with their mouth and with their lips they do honor Me, but have removed their heart far from Me and their fear of Me is a commandment of men learned by rote" (Isaiah 29:13). And how frightening the obviously applicable reprimand of the prophet: "your lips have spoken lies, your tongue mutters wickedness. None sues in righteousness and none pleads in truth. They trust in vanity and speak lies, they conceive mischief and bring forth iniquity." (Isaiah 59: 3,4). Their religious convictions are at best those of that thief of whom the Talmud relates that in the midst of his nefarious activities he prays to G-d to make his efforts successful.

No, indeed, these people have nothing in common with Mordecai, neither with his religious faith nor with his true, profound and active concern for his people. Thus when reading the Story of Purim, by all means let us look closely for its 'Eternal Lesson' and act accordingly.

The author is a young Toronto rabbi.

SERMON FOR THE WEEK

MUST SET EXAMPLE

The chieftains brought onyx stones and other stones to be set for the ephod and for the breastplate (Exodus 35:27).

In Nahum Sokolov's book L'maranan v'raban "To the Rabbis," he pointed out how important it was for the Rabbis of Eastern Europe to go to Israel. When he asked Rabbi Shlomo David Kahana, formerly Chief Rabbi of Warsaw, to convene the Rabbis so that he might expound the mitzvah of settling in Israel, Rabbi Kahana said: "All the Rabbis love Israel. First call the people together and persuade them to go. You can always count on the Rabbis."

Nahum Sokolov replied: "Tradition tells us that when Moses asked the Nesiim 'the chieftains' of the tribes to make their contributions toward the erection of the Tabernacle, they said: 'We are ready to give. You can always count on us. Go to the people; let them give first'.

"Well, you know what happened", Sokolov said. "The people gave so much that Moses did not require the gifts of the chieftains. Therefore the Nesiim had no part in building the Tabernacle itself. But later they contributed "onyx stones and the stones to be set for the ephod and for the breastplate." The word Nesiim is written without a yod to indicate that there was something lacking in their character because they did not immediately respond to the appeal of Moses.

"You answer me as did the Nesiim," Sokolov continued. "'Get the others first'. Wouldn't it be unfortunate if Palestine were to be built without these outstanding Rabbis?"

This actually happened. Because the great Rabbis of Poland and Russia did not go to Israel, the yod, symbol of a vital and dynamic Judaism, is still missing among many in Israel. There are many indications however, that Israel's religious life will again flourish in every part of the Land.

In Jewish community life throughout the world, the leaders should never say: "You can always depend on us; get the others first." The leaders must set the example.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

ASK THE RABBI

a JCNS featurette

What are the earliest and latest times one can recite the shachrit, mincha and maariv prayers (a) on weekdays (b) on Shabbat and festivals?

The times of the daily prayers are recorded in the Mishna (*Berachot* 4, 1) and there has been much subsequent discussion on the subject. (Many of the Chasidim, for example, although otherwise strictly observant Jews, disregarded the rules concerning the times of prayer because of their stress on prolonged preparation before the prayers begin).

As recorded in the Shulchan Aruch the following are the times of the prayers: shachrit can be recited from the time the first streaks of dawn appear (though ideally, it should not be recited before sunrise) until a third of the day. (If it has not been recited by then it can still be recited until half the day, but this is considered very inadequate.)

Mincha can be recited from half past twelve until nightfall but ideally should be recited from two and a half hours to an hour and a quarter before nightfall in a twelve-hour day (i.e. the day is divided into twelve equal portions each of which is treated as an "hour").

Maariv can be recited from an hour and a quarter (of a twelve-hour day as above) before nightfall until sunrise. There is a solitary view that Maariv can be recited even earlier but this is not generally accepted.

There is no difference in these times between weekdays and Shabbat and festivals, though on the latter, if maariv is recited before nightfall, when the Sabbath and the festivals are coming to an end, work is forbidden, of course, until nightfall.

What is the origin and significance of the custom known as *Shalom Zachor*, the first Friday night celebration of the birth of a male child before the eighth day and the eating on that occasion of *bobelach*, round beans?

The Talmud (*Baba Kama* 80a) refers to a feast of *shavua haben* (the week of the son). The fifteenth-century German authority, R. Israel Isserlein, identifies this with the custom in his day of celebrating the *Shalom Zachor* (*Terumat Ha-Deshen*, 269).

Why is it called *Shalom Zachor*? Two reasons are given. One is that *zachor* means "Remember (the Sabbath day)," i.e. a party is held on the Sabbath before the brit so that the mitzva of the Sabbath be added to that of the brit and all will be well (*Shalom*). The second reason states that the word should be read as *zachar*, "a male," in which case there is no direct connection with the Sabbath but the party is held on Friday night simply because this is a convenient time since people are then at home.

The sources do not refer to the eating of bobelach but to lentils. The somewhat curious reason given for the custom is that lentils are eaten in a house of mourning. It is said that the soul of the infant mourns in that it has been compelled to come from the world of truth into this world of error.

LETTERS TO THE EDITOR

THE TRUDEAU MARRIAGE

Dear editor,

Despite your doubtless experience with "internationalists" and "world citizens" I found your interpretation of the Trudeau religious wedding ceremony a little naive.

You speak of Mr. Trudeau's "full conformity with his religious tradition" laying it at the doorstep of his "loyalty to the religion in which he was born". I find it more reasonable to believe that the origins of his conformity lie in his need to appease the conservative elements in his country, those elements whom he has alienated by his radical playboy antics.

You say that "radicals and atheists" must "repent now". I say rather that conservatives must be wary of public figures who are only too willing to compromise their beliefs.

I cite the example of Mrs. Onassis -- a woman whose religious convictions were held up to us all as the ideal -- she was only true to her religion as long as it did not stand in the way of her desires.

I too would like to believe that Mr. Trudeau has returned repentant to the fold but I find I am suspicious of public officials of doubtful integrity who exhibit a chameleon-like ability towards their actions and their attitudes.

Gail McCabe
Toronto

TORAH

Dear editor,

I wish to thank I. Jacobson for helping restore my faith in the eternal "Divine Values" revealed in our Torah.

May one add that even the expounders of 'hedonism' made distinctions between 'pleasure and pleasure'. "It is better to be Socrates dissatisfied than a pig satisfied", argues John Stuart Mill.

The pure spiritual joy -- emanating from lofty ethical principles -- as experienced by "God-centric" individuals, notably the Baal Shem Tov, appears the very food still nourishing the soul of man.

Ita Rotenberg
Toronto

CANADA'S NUMBER ONE JEWISH INDUSTRIALIST SPEAKS ABOUT HIMSELF

PAGES FROM AN AUTOBIOGRAPHY

by Samuel Bronfman

SIXTH IN A SERIES

This week we look at the operations of Distillers Corporation-Seagrams Limited in the United States.

So now we come to Repeal in 1933. From this date our American operations began.

We first took offices in the Chrysler Building in New York. At that time two major considerations faced me. The first was that we had no plants and no inventories of whiskeys, mature or otherwise, in the United States.

I dealt with this at once. First, we acquired the Lawrenceburg distillery in Indiana, which gave us a plant in the mid-west. Next, with the purchase of the Calvert distillery in Relay, Maryland, we acquired a plant in the east. East and mid-west, we proceeded immediately to enlarge these plants, to build new warehouses and to lay down inventories of maturing American whiskeys.

The second major consideration before me was one of policy. I had made a study of the distilled spirits industry in the U.S.A. prior to Prohibition. Generally, I found, American distillers had made rye whiskey in the east and bourbon whiskey in the mid-west. They sold their whiskeys in barrels to rectifiers. The rectifiers bottled and sold branded products to retailers, who in turn sold to the public. This meant that these U.S. distillers did not have complete control over their products after they left the distillery. This system was not satisfactory to me.

I came on the scene in the United States with a background of experience gained in Canada and Scotland: I was long accustomed to a totally integrated operation. The Canadian distillers and the large Scottish distillers generally attended to all phases of production: distilling, maturing, blending, quality control and bottling, and also to marketing. I was determined that as American distillers we would follow the same procedure.

When I found, following Repeal, that many U.S. distillers had decided to make straight bourbon or straight rye and sell their products as straight whiskey, it was time for another major decision.

Quality Canadian and Scotch whiskies sold to the public generally were all blended. I appreciated that by blending we could produce a better-tasting product, the quality of which would be uniform year after year and decided that we would produce blended whiskey in America. This decision was to have very far-reaching consequences.

In the meantime, I had also to consider how to make the best use in the U.S.A. of the large inventory we had distilled, matured and were now holding in Canada. It was the largest stock of fully aged rye and bourbon whiskies in the world. Most other U.S. distillers, then starting up, had little or no inventory and, therefore, sold young, straight whiskey.

We were in a position, following Repeal, to ship fully matured top quality whisky into the United States. It was this quality whisky, every drop of which was fully matured in Canada in select oak barrels, that provided the base from which our American business sprang.

Perhaps I might emphasize here how our motto—Integrity, Craftsmanship and Tradition—governed our American operations from the beginning.

We shipped four, five and six-year-old whiskies from Canada to Lawrenceburg and Relay, and there blended them with neutral spirits distilled in our U.S. plants. At the same time we were, of course, producing whiskeys in the U.S.A. and maturing them to coincide with the inevitable depletion of our Canadian stocks. In this way, we were eventually to have whiskeys of similar ages—four, five and six-year-olds—all produced in the United States.

I have never been accustomed to blending white (unaged) spirits in our whiskies. I therefore delayed blending to give our U.S. produced neutral spirits at least some development in wood.

I insisted on this delay even though some shareholders called on me to protest that we were doing nothing while other distillers were busy marketing and making lots of money. This was true. During this period other U.S. distillers were enjoying a bonanza in sales. No matter, I waited. Quality in the bottle, and our reputation for quality, were much more important to me than immediate profits.

The rewards of patience and the proof of craftsmanship came in the fall of 1934. In August we introduced our Seagram Five Crown and Seagram Seven Crown brands.

(TO BE CONTINUED)

BOOKS OF THE WEEK

by Dr. Arnold Ages

Assimilation and French Jews

THE POLITICS OF ASSIMILATION. By Michael R. Marrus. Oxford University Press. 289 pp.

This study of the French Jewish community at the time of Dreyfus is one of the most perceptive analyses of assimilatory trends that this writer has read.

Marrus' well researched thesis is that assimilation among French Jews in the nineteenth century was not regarded as a negative factor in Jewish life but as a felicitous move towards total integration in France.

The author has reached this conclusion after sifting an abundance of data he acquired while researching at the Consistoire central and the Consistoire de Paris, two representative French-Jewish organizations. Marrus also dug deeply into the records of the Alliance Israelite Universelle and perused materials culled from the Zionist archives in Jerusalem.

His book sheds important light on a social area hitherto unsubjected to any real probing scrutiny -- the mood of French Jewry before, during and after the Dreyfus affair.

French Jewry, it appears, was so caught up in the process of assimilation during the nineteenth century that it refused even to become involved in issues which had direct bearing on the future of French Jews.

When Drumont brought out his pernicious book "La France Juive", a concatenation of half truths, lies and outright distortions about the alleged influence of Jews in French public life, the reaction of the Jewish leadership was predictably bland.

Refusing to acknowledge the book the community decided to adopt an attitude of scornful silence in the hope that Drumont's libels would be dissipated by the passage of time.

This posture was not totally surprising for a community that saw the main problem in Jewish life not in antisemitism but in the reticence of certain segments of Jewry to assimilate. French Jews at the highest intellectual levels equated adherence to the ancestral faith, and particularly its ritual, with retrogressive modes in society.

Salomon Reinach, a representative of the Jewish intelligentsia, described the observance of halakhah as "a fetter which Jews placed upon themselves, a burden which was becoming increasingly oppressive in the modern world."

Reinach believed that Jewish ritualism isolated Jews from French society. "The true religion," he wrote, "was an affair of sentiment, not of practices." The author of that statement believed that it was incumbent upon educated Jews, moreover, to point the way to what he termed the 'inner emancipation'.

This view of the role of Jewish intellectuals was also shared by James Darmsteter, a devote of Renan, who felt that Jewish law represented obscurantism and that the only progressive elements in the religious tradition were found in the prophets.

Bernard Lazare was another of those French-Jewish intellectuals who saw assimilation as the supreme good. When Drumont's antisemitic book appeared in France, Lazare's reaction was to concur substantially with the author's thesis. Lazare, however, felt that Drumont's antisemitic stereotypes referred to foreign Jews. French Jews he termed Israelites, and designated the meaning of a person of refinement, limited in desires and of poor or moderate circumstances.

The way to deal with antisemitism, according to Lazare, was to drive out the contemptible, corrupt and cosmopolitan Jew from East Europe.

The Dreyfus case was a watershed in French-Jewish history. Among other things it changed Bernard Lazare from a self-hating psycophant to a courageous protector of Jews. He was among the first to realize that Dreyfus stood for the role of Jewish martyr par excellence.

Lazare's "conversion" to his people's cause was untypical of the attitude of French Jews. In fact, when the military court found Dreyfus guilty, French Jews accepted the verdict casually.

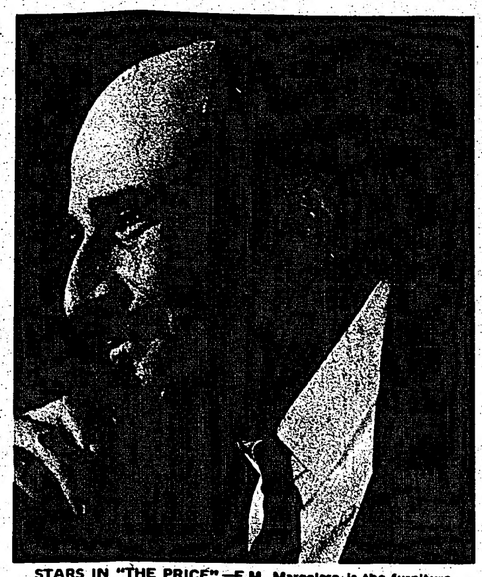
"Once the military tribunal had decided, so the argument went, it was incumbent upon all French men to defer obediently to that decision. Indeed, so strong was that deference that Levaillant (editor of a Jewish newspaper) had considered it an effective rejoinder to the antisemites that it was THEY who had kept alive doubts and hesitations about the judgment, and THEY who had, by endlessly discussing the Affair, 'ended up by compromising the work of justice itself'."

Marrus searched in vain among archival records of the French Jewish community to find a body of commentary on the most celebrated trial of the century. He found lamentable little material. Where Dreyfus was discussed in the Jewish periodical literature, he was depicted as one factor in humanity's larger struggle for human rights.

The records of the Alliance Universelle Israelite indicate also a reluctance to comment on the Dreyfus affair, this in an organization, one of whose purposes had been to fight antisemitism everywhere!

The final portion of Marrus' excellent study deals with the inroads of the Zionist movement in post-Dreyfus France.

As a result of his analysis a somewhat different picture emerges from that generally held by Jewish historians. It appears that the influence of Zionist ideology, as represented in the newspapers and periodicals such as ZION, KADIMAH LE FLAMBEAU and L'ECHO SIONISTE, was far more widespread than has been hitherto believed.



STARS IN "THE PRICE".—E.M. Margolese is the furniture appraiser full of old-country Jewish wit in the Toronto production of the Arthur Miller drama now at the Ontario Science Center.

In his youth Mr. Margolese was deeply involved in Yiddish Theater. He was a protegé of such masters as Maurice Schwartz, Paul Muni and Samuel Goldenberg.

YOUNG AND YOUNG AT HEART ENRAPTURED.—"Treasure Island", the exciting Children's Theater production, plays every day from March 20 to 28th at Toronto's Colonnade Theater. Part of the fun is scrambling onstage to share the action.

German-Jewish relations

(continued from page 3)

Ste. Marie, Timmins, Moosonee, Iroquois Falls, Kirkland Lake and North Bay.

He and the Baroness, who usually travelled with him, met with mayors and municipal leaders; visited industrial plants and mines as well as educational and welfare institutions to acquaint themselves with the cultural, political and industrial achievements of the province.

"I came with goodwill. I only felt goodwill because of the way we were treated in the POW camp. Our treatment was not only correct and proper, but we were exposed to press and radio, as well as given educational freedom. We saw Canadian films and were able to judge for ourselves what was the propaganda of war and what was the true situation. It was during this time that I recognized the potential of Canada and made up my mind to try to come back."

GERMAN-CANADIAN UNDERSTANDING

German emigration to Canada is not as great now as it used to be, said Baron von Mullenheim-Rechberg, because of the unemployment situation here.

Neither is the international economic situation conducive to the flow of capital and goods as it was a few years ago, he added.

"But, the long term prospects remain excellent."

The Baron also feels that there is room for greater cooperation on the cultural level.

"We have already established student and professor exchange programs and we are very interested in the fact that German is taught in Canadian high schools. Language is the key to the lifestyle and feeling of another nation.

"You even begin to know yourself better when you know more about foreign people," he added.

During the Baron's stay in Canada The Canadian Jewish News published two supplements on Germany.

Baron von Mullenheim-Rechberg thought the German-Jewish supplements were a good idea. He said:

"Canadian Jews and German Jews had the opportunity to express themselves and learn about their respective countries. These supplements were openings that we should enlarge upon."

Baron von Mullenheim-Rechberg thanks The Canadian Jewish News for its cooperation during his stay in Canada.

THEATER IN TORONTO

WHERE DO WE GO FROM HERE?

"Where Do We Go From Here", a musical revue currently at the Studio Lab Theater, presents a potpourri of themes some of which are happiness, fear, revolution, and the need for doggie toilets in New York.

Janet Sankey very cleverly portrays a goldfish with her voice and mouth movements.

Norman Quinlan in "Man in the Park" questions the number of people who clean up after a fly and criticizes the dog mess all over the park.

Jerry Michael displays the talent of a composer with "Life is Wonderful" which reminds the audience that life is what one makes it.

Rita Shelton Deverell is one of a rare breed who can imitate various tones and accents as well as capture all with her own rich voice.

Rosemary Burris succeeds as a singer in "Over the Hills and Away".

My favorite skit, "Harold" partially improvised, illustrates the hang-ups people reveal about themselves when speaking of others.

Much of the actors' success lies in their ability to involve the audience. The warm, informal atmosphere results in the mouthed opinions of many viewers. As the performers exude enthusiasm, observers cannot refrain from singing along when invited to do so.

The varied material, the mode of presentation, the acting skills, and Ernest J. Schwarz's excellent direction provide the audience with a casual evening of fun.

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TORONTO OBITUARIES

ADLER, RUDOLPH ADOLPH. - On March 11th, late of 44 Jackes St.

BANACK, JACK. - On March 9th, late of 21 Mayfair Ave.

COLMAN, ABE. - On March 10th, late of 2121 Bathurst St.

DINGER, ABRAHAM. - On March 14th, late of 17 Tournament Rd.

GERSHMAN, EDITH. - On March 12th, late of 3 Leila Lane.

GORDON, ROBERT. - On March 14th, late of 29 Wenderly Drive.

KIRSHENBLATT, AWNER. On March 15th, late of 8 Connaught Cres.

LEVINE, WILLIAM. - On March 9th, late of 87 Major St.

LIVINGSTONE, MURIEL. On March 14th, late of 5935 Bathurst St.

MILLER, LIONEL. - On March 10th, late of 108 Banstock Drive.

MIRVISH, ANNA. - On March 13th, late of 85 Letchworth Cres.

POLLOCK, BELLA. - On March 14th, late of 160 Gorevale Ave.

PRAGER, ETHEL. - On March 15th, late of 1654 Bathurst St.

REITAPPLE, HOWARD. - On March 14th, late of 43 Aaron Cres.

ROSENBLUM, MINNIE. - On March 13th, late of 555 Sheppard Ave. W.

RUBENSTEIN, SOPHIE. - On March 10th, late of 5935 Bathurst St.

SILVER, LARRY. - On March 12th, late of 71 Pleasantview Dr.

SIMPSON, FLORRIE. - On March 9th, late of 2515 Bathurst St.

TOBIN, SAMUEL. - On March 12th, late of 20 Sahlmar Blvd.

WEISBERG, LOUIS. - On March 16th, late of 6000 Bathurst St.

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MONTREAL OBITUARIES

BERLIN, FELIX. - On March 8th, late of Montreal.

BOTNER, ESTHER (HUTKIN). - On March 9th, late of Montreal.

BRODER, SAMUEL. - On March 8th, late of Montreal.

CANTOR, ZELMAN. - On March 11th, late of Montreal.

CHODOS, LILLIAN (FREEDMAN). - On March 4th, late of Montreal.

DASH, ISIDORE. - On March 4th, late of Montreal.

HABER, CELIA. - On March 7th, late of Montreal.

HODESS, HYMAN. - On March 4th, late of Montreal.

KLEIN, GEORGE. - On March 11th, late of Montreal.

LEVINE, SAMUEL. - On March 11th, late of Montreal.

MILLER, HYMAN. - On March 8th, late of Montreal.

REISMAN, ISAAC. - On March 10th, late of Montreal.

ROTH, NICHOLAS. - On March 11th, late of Montreal.

RUTENBERG, BEN. - On March 10th, late of Montreal.

SCHACTER, JEAN. - On March 10th, late of Montreal.

SCHEFFER, RACHEL LEAH. - On March 3rd, late of Montreal.

SCHEINER, HERMAN. - On March 4th, late of Montreal.

SCHWARTZ, REUBEN. - On March 8th, late of Montreal.

SHUGAR, JACK. - On March 3rd, late of Montreal.

STEIGER, DAVID SOLOMON. - On March 9th, late of Montreal.

TOMKIN, ANNA (SILVER). On March 2nd, late of Montreal.

WEIGENSBERG, LEAH (LAIDA). - On March 11th, late of Montreal.

WELLER, BORIS. - On March 9th, late of Montreal.

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UNVEILING

KAPLAN, SAMUEL. The unveiling of a monument to the beloved memory of the late SAMUEL KAPLAN, beloved son of Mrs. Freda Kaplan, brother of Anne Teitelman, will take place on Sunday, March 21st at 12 noon, Bathurst Lawn Cemetery, Torath Emeth section.

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COMING EVENTS IN TORONTO

BETH SHOLOM FEATURES CANADIAN ART

The Beth Sholom Synagogue will feature the works of leading Canadian artists and sculptors at a showing which will be held at Beth Sholom Synagogue 1445 Eglinton Avenue West (Assembly Hall), from March 28th to March 31st.

Each artist will do a special original painting for our Collector's Corner which will be under $100.00. This is to give collectors an opportunity to purchase a leading Canadian painting under $100.00.

These paintings will be previewed at the show on Sunday night, March 28th between 8-10 p.m.

Myron Cooper, the renowned Toronto artist, has donated a door prize in mixed media.

BROTHERHOOD GET-TOGETHER

Hebrew Men of England Brotherhood will host the Brotherhood of Beth Tikvah Congregation on Sunday morning, March 21st, at a Brotherhood get-together. The guest speaker will be Rev. Richard Jones of the Canadian Council of Christians and Jews.

PEARLSON TO REVIEW NAZI HOLOCAUST BOOK

"Flight and Rescue: Brichah" is the fully documented and stirring story of the mass movement of almost 300,000 Jewish survivors of the Nazi holocaust, the majority of whom finally reached the haven of Palestine.

Rabbi Jordan Pearlson, of Temple Sinai, will be the special guest at a meeting of the Toronto Zionist Council on Wednesday, March 24th at 8:15 p.m. when he will review this remarkable book by Yehuda Bauer.

Dr. Yehuda Bauer was born in Czechoslovakia in 1926 and went to Palestine in 1939. He served in the Hagana force and fought in the War of Independence. He lived in a kubbutz for several years and subsequently joined the staff of the Hebrew University. He is currently Co-Director of the Oral Documentation Section of the Research Department of the History of Zionism and Yishuv. This background, his access to official archives in Israel and interviews with people involved in the rescue have enabled him to write this epic story of personal exploits and historic events.

The meeting is being held at the Zionist Center, Jerusalem Hall, 788 Marlee Avenue, Toronto and all are welcome.

MONTREAL NOTES

ISRAEL INDEPENDENCE CELEBRATIONS FOR MONTREAL

At a recent meeting the Montreal Jewish community decided to celebrate Yom Ha'Atzmaut on Sunday, April 25th. The anniversary of Israel's Independence falls on April 29th.

The program will include a colorful parade involving all groups and organizations in the community with marching bands, flags, banners and floats. The community will assemble at the Wilderton Shopping Center at 2 p.m., and march to the University of Montreal Sports Arena, where a festive program will take place. A prominent Israeli personality will bring a message from Israel. Israeli songs and dances will also be featured.

FIRST JEWISH TV PROGRAM IN MONTREAL

The Montreal office of Cablevision has announced that "Jewish Journal" will be a regular Monday feature at 2:30 p.m. and 10:30 p.m. on Channel 9.

The program's Moderator is Mortimer Davis, a graduate of Talmud Torah, who received his C.A. at McGill University.

He is currently on the Board of Directors of the Shaar Hashomayim Synagogue. His professional career included five years experience in the Canadian Broadcasting Corporation.

Mortimer Davis stated that the program intends to give expression to the many active, vibrant and creative groups, organizations, institutions and individuals in the Montreal Jewish Community in the fields of arts, letters and education.

The programs have already featured Rabbi Shuchat on Jewish Religion, Saul Hayes with greetings from Canadian Jewish Congress, Rebecca Augerfeld, Yiddish poetry readings, and Frank Dimant discussing Jewish Youth and their role in the community.

GRAPHIC DISPLAY ON SOVIET JEWRY

From now until March 20th the Saidye Bronfman Center will feature a graphic display on the plight of Soviet Jewry.

Presented by the Action Committee for Soviet Jewry and coordinated by the Canadian Jewish Congress, Eastern Region, this exhibit includes first hand documentation.

MONTREAL

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SPECIAL LECTURE ON HEBREW LANGUAGE.—Dr. Shlomo Morag, scholar, lecturer and author, will deliver a public address on "Learning Hebrew as a Second Language in Light of Contemporary Linguistic Theory", Sunday, March 28, at 8:30 P.M. in Jerusalem Hall, the Zionist Centre, 788 Marlee Avenue. Professor Morag's lecture will be in Hebrew, under the sponsorship of the Board of Jewish Education and Keren Hatarbut.

Dr. Morag is Director of the Hebrew University Research Project in the Language Traditions of the Jewish Communities, and is currently a Visiting Fellow, Clare Hall, Cambridge University, England.

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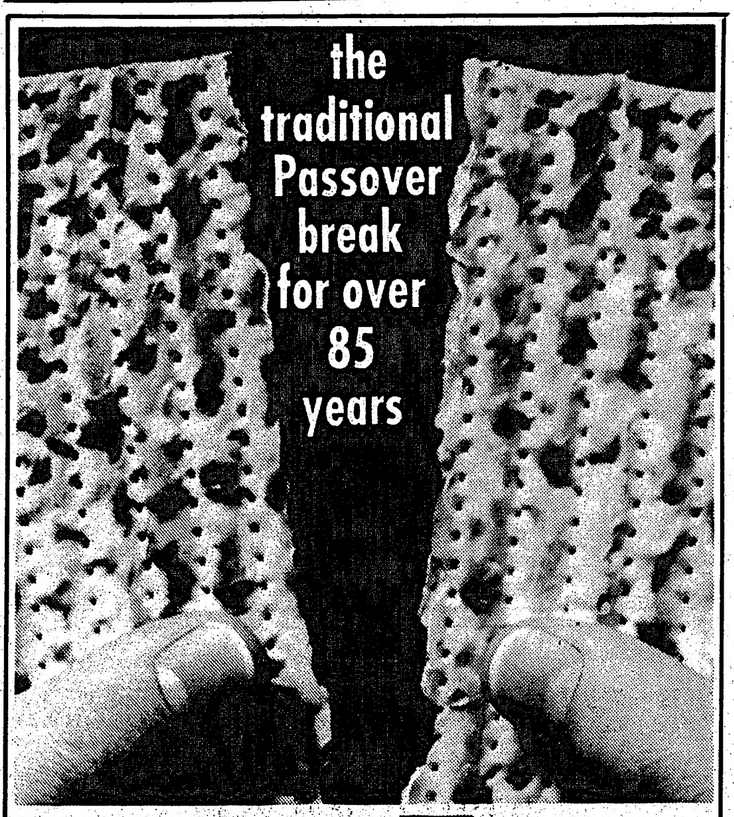

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RECIPE FOR THE WEEK

Fruity Fritters

You can't make fritters for a dinner-party . . . they are only worth eating straight off the pan; but what a "mechiyah" for the family on a winter's night, after a rather unexciting main dish!

The fruit

This can be canned . . . well drained pineapple spears or apricot halves, for example; or fresh . . . bananas, baking apples or large orange slices. But in either case, it should be well sprinkled with lemon juice, and if raw, with caster sugar. Leave it to soak in the juice for an hour.

The batter

The crispest batter is made with egg white alone—the yolk gives a "cakey" texture. Leave the batter to stand for an hour, then fold in the egg white just before frying time.

The frying

Deep oil must be used and it must be just the right temperature . . . 375°F, which means that a cube of bread will brown in a minute.

Banana Fritters

Ingredients

1 banana per person (slightly green tipped); [the amount of batter will serve up to six guests]; juice of a large lemon; little caster sugar; 1 tablespoon rum (optional).

Slice bananas into 4 (if very large, cut in half lengthwise). Put in shallow dish, sprinkle with sugar and then lemon juice (and rum if used). Leave for an hour.

The batter

2 oz. plain flour; pinch of salt; 1 level dessertspoon caster sugar; 1 tablespoon corn oil; ⅛ pint (5 tablespoons) tepid water; 1 large egg white.

Method

Put flour, salt and sugar into a basin and make a well in the centre. Pour in the oil and water and stir to form a smooth, thick batter. If too thick to beat, add another dessertspoon of water. Beat until smooth: leave until needed.

To fry the fritters

Have ready a pan ⅓ full of oil. Heat gently until it is hot enough to brown a cube of bread in one minute (375°F on a thermometer). The oil can be heated before dinner and left on a very low light. Beat the white until it forms stiff peaks, then fold into the batter. Use a fork to lift out and drain each piece of fruit, then dip it into the batter to coat it. Twirl to remove excess batter then lower into the pan. Don't overcrowd as the batter fluffs up as it cooks. As the fritters brown, turn them over. When a golden brown on each side, lift out and drain on crumpled paper. Put on a hot dish and rush to the table. Serve sifted with caster sugar. Serves 4-6.

EAST MEETS WEST

All designers love the Orient. One of Canada's finest was inspired to make this soft solk dress and jacket in an exotic beige, teal blue and white print. Wonderful to wear with a bejewelled head.

HUMAN RELATIONS

THE ART OF LOVE

DR. ROSE H. FRANZBLAU

QUESTION: I am a teacher, 28, seeing a 20-year-old college junior four months now and have fallen deeply in love. We talk about "deep" subjects: politics, religion, respect, love and marriage. I provide the high-key involvemine). It's not real love.

She feels that because I'm insecure about losing her (since she doesn't feel deeply, she's always attracted to unattainables—like a certain friend of mine) it's not real love.

About two months ago she started seeing a psychiatrist because she was generally unhappy with herself.

I feel generally happy about my life, except for one area. She's the only one I really ever loved and for whom I'd give up my life. She's so perceptive and sensitive to people and life. I want to marry her, but she feels not capable of love, because she's first finding out "who she really is."

Should I stop seeing her so much? Would it serve any purpose for me to go with her to her analyst a couple of times?

I've talked about this to my friends. They disagree with her and think I'm very stable and mature.

ANSWER: "Love at first sight" does occur, in the sense that people are attracted to each other at the first meeting. But deep and lasting love does not develop overnight.

Anywhere along the line, they may begin to make professions of true and lasting love for the other. But while this may be an expression of a hope and dream, it is sometimes used as a way of holding onto the other, or as an excuse for making inappropriate demands.

While you say you love her, the fact that she has told you she is not ready for a lasting commitment is what makes her so attractive and desirable.

While a person is in therapy, especially at the beginning, it is inadvisable to make any lifetime decisions without full discussion with the therapist. When the patient makes an impulsive decision it is an act of rebellion, and a way of leaving therapy, which they find hard to take.

The surest way to put an end to this relationship would be to tell the young lady that you want to see her analyst, whether with or without her. To begin with, no analyst would see a relative, friend, or even a mate, without the patient's approval. But she would see this as an immature request, and would wonder why such a well-educated person as yourself doesn't know this.

Because of the confidentiality existing between the analyst and the patient, you may see this girl's therapist as someone who is standing in the way of your getting closer to this girl. He is the "other man" in her life, to whom she reveals more than she ever does to you. You may worry that perhaps she even talks to him about and against you behind your back. You may want to meet him to see who your competitor is, and then make her stop seeing him. You may also wish and dream that he will tell you what is wrong with her, or that he will approve of you, and then become the match-maker. All of these fantasies are unrealistic.

* * *

Instead of talking to your friends and using them as reporters or advisors to help you determine what you really want, you should get some therapy yourself. This would help you to see yourself in the proper light, and also to accept yourself more than you are doing now. You will then be able to make the right choice of a life companion, which will be out of love, and not out of fear or anxiety.

HIS AND HERS

by Ruthie

As though we weren't aware that our mates differ from us emotionally, mentally and otherwise, wherever we go we are reminded of the fact.

There are HIS and HERS towels; HIS and HERS aprons; HIS and HERS coffee mugs; bedspreads exquisitely stitched on each side with HIS and HERS. A MESHUGENAH VELT! It can all be condoned, however, under the term of Good Business.

We may see an article in a store window and perhaps by-pass it. But if the magic HIS and HERS are there, we take a second look. And do you, for one moment, think that you will adhere to the privacy of these terms? HULIELAH! You'll buy the item because it looks good for its purpose; but that's the end of it.

I remember my first set of HIS and HERS coffee cups. I was so proud of them. I made a big production the first time I used them at breakfast. I waited for my better half to ask for his beverage. (Usually his drink is waiting for him, getting cold). I clattered the cups and saucers to draw his attention. Then I filled his special mug to the brim, with the aroma of the coffee going right up his nose. Did he lay down the morning paper to inspect these schenanigans? I should say not! He merely glanced up to see how full the cup was and immediately perused the financial page.

As for me! It was after I poured the coffee into the HERS cup that I realized how scanty an amount it held. From then on, who, do you think, uses the H₂S cup? AVAHDA, me!

I "fell in love" with the set of towels marked HIS and HERS. HIS was stitched in black upon a mauve background; HERS in black, on green. It blended perfectly with the green tiles and black border in the bathroom. The first time my "man" used HIS, it was to shine up his pipe. Now it has been converted into a bib for Baby — quite conveniently a boy.

We have a beautiful set of HIS and HERS bowls. They are bone china, decorated with hand-painted roses. These bowls occupy a prominent spot in the china cabinet. I fondly use the HIS once a year. At PESACH time, the HIS is just the right size for a bowl of coffee and MATZOS. And do I slurp it up, in privacy of course!

I should still like to come across a set of HIS and HERS piggy banks. That would be one time I'd take pleasure in using the HERS. I should have the perfect excuse for not saving a cent — the HERS is to small!

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OUR CAMPUSES

A FLOURISHING JEWISH STUDENT PRESS

Representatives of the Jewish student newspapers in Toronto, MASADA and FOURTH WORLD, recently attended a student editors' conference in New York. Here is a report of the proceedings:

A Jewish student press, reflecting what has been called "a new Jewish consciousness," has arisen on college campuses in North America.

The student-edited newspapers, which currently number 36, have swiftly grown to a combined circulation of 300,000, and new papers are coming out at a rate of two a month.

Many of the papers carry Hebrew characters or Jewish symbols on their mastheads.

The content reflects a diversity of viewpoints—including radical Zionism, Jewish nationalism and religious orthodoxy—that are sometimes antagonistic to one another.

Despite such differences, certain unifying themes run through much of this press. They include the following:

A rejection of the anti-Zionist, pro-Palestinian stand of much of the New Left; a profound concern for the status of Jews in the Soviet Union and a cry that more can be done fo rthem; a contempt for what is parodied as the "chopped liver and mah-jongg" culture of adult Jews; an insistent demand for a shake-up in the priorities served by "the Jewish Establishment."

The papers, which frequently express revulsion at Jewish assimilation, have given currency to a figure called "Uncle Jake," a kind of Jewish Uncle Tom who is so busy serving other people's causes that he neglects the cause of his own people.

In its paper, The Source, the Connecticut Union of Jewish students has created a female counterpart, "Rita Schlossberg," a woman of fashion so taken up with shopping and entertaining and getting away to sun-splashed vacations that she has a marginal Jewish identity.

Sharpening the Focus

This barbed mockery of older people seems aimed at persuading young Jews to seek a sharper, more authentic view of Jewish life. It is said of young Jews who are stirred to this that "they were Zionized."

Some papers arose partly because Jewish student radicals found non-Jewish radicals taking anti-Israel stances. The Jewish students divorced themselves from that, took pro-Israel positions, while continuing to emphasize radical views.

Many of the young writers reflect "radical Zionism," a position that combines American radicalism with Zionism.

Jonathan Braun, an editor of The Flame, the paper of the Jewish Student Union of City College, suggested in an article in the Jewish monthly, Midstream, that "The Jewish experience could prove to be a realistic alternative to both the spiritually corrupt American society and the nihilistic student movements."

Sampling of Subjects

"Jewish Is Beautiful," says Or, a new organ of Jewish students at York University and the University of Toronto. Masada is another paper published in the same area.

In their attitude toward Israel some of the editors are loyally critical. As one editor put it: "Critical of Israel, yes. Criticism of the existence of Israel, never!"

"All That Glitters Is Not Golda," according to a headline in Other Stand, a weekly published by "an editorial collective" at Montreal.

The papers have their own news service, established in November and operating in a Manhattan loft. It is the Jewish Student Press Service, run on high energy and low resources by two collegians.

The first seedling in what has come to be a near-forest of distinctively Jewish papers was planted in the fertile soil of Berkeley, Calif., when students of the Radical Jewish Union published the Jewish Radical early in 1969.

By the spring of that year there were four such papers. By spring, 1970, there were 20. By this spring there will be 40 or more.

"The rate of growth is not slowing," said David Kaufman, 22 years old, the founder of The Other Stand at Montreal in February, 1969, and now editor of the press service here.

He was interviewed at supper in a kosher delicatessen on West 27th Street, opposite his office. His associate, 21-year-old David Twersky described their place as "a ragged loft near the garment center where the dim lights burn all night—make it a Ben Hecht story." Mr. Twersky, Bronx-born and reared and Israel-bound, is an English major in his junior year at City College.

Even Wider Circulation

"We want eventually to mae this a Midwest paper," said Michael M. Lorge, the 18-year-old Illinois freshman who founded it.

"How's your mother's mah-Jongg?" asks a writer in Kadima. "Thirty years ago while she played, three million other mothers and daughters were being slaughtered. And so were three million fathers and sons. And we North American Jews did nothing. "Bombing the tracks to Auschwitz alone have saved 100,000 Jewish lives. But then American bombs cost money, and you must remember that Jewish flesh is cheap. And did your father open his mouth? Even once? Why get involved, hight?

"How about you?

"Like father, like son?"

Kadima's method of operation illustrates a peculiarity shared in varying degrees by many of the papers: editorial columns bait "the Jewish Establishment," often in mordant terms. The editors beg the establishment for money to perpetuate this process of biting the hand they hope will feed them.

Reasoning Explained

Oddly enough, it often does. "The Zionists are willing to finance a radical Zionist paper, just to have Zionist-something on campus," one editor remarked.

On Tuesday the Jewish Association for College Youth of the Federation of Jewish Philanthropies here, allocated $2,500 to the Jewish Student Press Serivde, and $3,500 for the establishment of a city-wide Jewish student paper.

Kadima is distributed free.

"My fears of what's going on in the Soviet Union and in the Middle East and Israel caused me to put out this paper," Mr. Lorge said.

Genesis 2, published in Boston by Jewish students and young faculty members of several colleges, combines political and social content with literary matter in a mix that has won it a reputation as one of the more accomplished papers.

"There's something Jewish that keeps us all together, but I couldn't say what it is," remarked its 22-year-old managing editor, Deborah Weinstein, in discussing the catholicity of its articles.

Scene on Morningside

"Sir, would you like to buy a radical Jewish student newspaper?," a pleasant-looking young man asked a passer-by outside the gates of Columbia University. He held up the first issue of a 20-page tabloid called Brooklyn Bridge.

"What we are really about is revolution. You can't cut it any other way," a male voice said at the telephone number of the paper's office, refusing be quoted by name and not wanting to say where the paper was edited other than in Brooklyn.

Writing in Bas-Kol (recently renamed The Jewish Echo), a Brooklyn paper, Avi Geldwerth sounds the same note and observes:

"A Jew without knowledge of what it means to be Jewish, without conception of his history, his unique culture and his religion, is a lost soul wandering in a world that will persecute him for the very things he is ignorant of. For to 'them' we are Jewish, regardless of our cognizance."

The student papers are full of discussions of Jewish identity, of what it means to be a Jew. An editor handed a visitor a copy of Response, a quarterly devoted to young and dissenting voices.

"I am a woman. I am a Jew," one article began. "I am a Jewish woman. I am both and I want to be both. I have only one problem. I am not quite sure what it means to be a woman; I am equally unclear about what it means to be a Jew."

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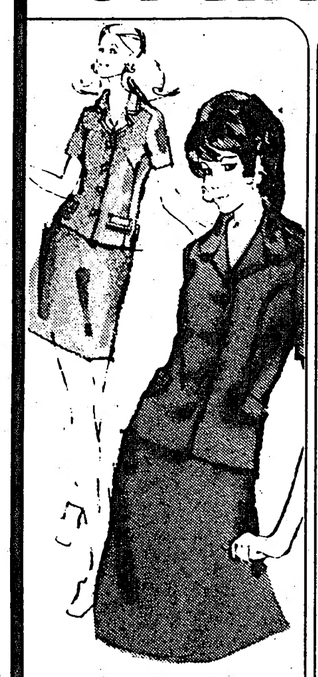

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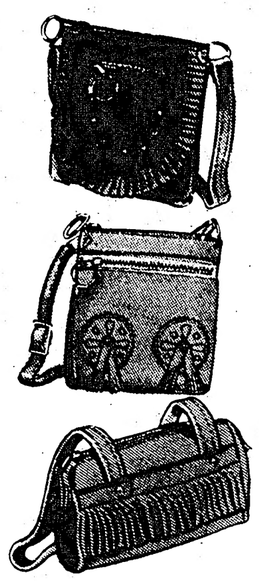

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